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His INCREASED BEING in ALL

REFLECTIONS

Upon a Pamphlet, Entitled,

John Elliot's saving Grace in all Men

Proved to be No GRACE:

And

His INCREASED BEING in ALL

A Great Nothing.



By Edmund Clys, a Servant of Jesus Christ.

I Have not seen *John Elliot's Book*, but *Charity* obliges me to believe, That what he hath therein Asserted, is Agreeable to the Sentiments of a great number of those Men call'd *Quakers*; whose Writings I have Read, or with whom I have had some Personal Conversation: And therefore I cannot doubt, but when he says, *That GRACE is an Increased Being*; by *Grace* he understands the *True Light*, which enlighteneth every Man that cometh into the World, consider'd as the Fountain of all GRACE, viz. of all Holy Inclinations, Dispositions or Operations in the Souls of Men, which are call'd by the Blessed Apostle, *The Fruit of the Spirit*, Gal. 5, "Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance; These Words of *John Elliot's*

Antagonist, His INCREASED BEING in All, A Great Nothing, I Abhor, as words written by the *Instigation of the DEVIL*: To whose Suggestions also I impute a Multitude of the Conceits that have been Publish'd by that Person, whom he calls, (30.) *Holy and Learned Flavel*. I desire, that the Candid Reader would peruse *Clement Lake's Letters to John Flavel*: And a Paper, Entitled, "*Reflections upon several Passages in a Book Intituled, The Reasonableness of a Personal Reformation; and the Necessity of Conversion.*" And so I Dismiss. *J. Flavel* for the present, and return to this other, *J. E. P. 3.* "The Eternal Spirit, says he, the third Person of the Trinity, and that which is in every Man, are not distinct, but Essentially one: There's Divinity for you. *Ans.* Most certainly the Third Person of the Trinity is not essentially distinct from the True Light, which is in every Man.

P. 4. "Those Texts of Scripture, that speak of the Spirits being, or dwelling in Believers, are not to be understood of an *Hypothetical or Personal Union* between the Spirit and them. *Ans.* Without doubt, these Texts of Scripture are not to be so understood; for then we should suppose, that the Spirit and Believers should be but one Person: for *Hypothetical Union* is the Union of divers Natures in one Person.

"If the Person of the Spirit, says he, be in every individual Believer, then every individual Believer is two Persons. *Ans.* We deny this Consequence: Because the Person of the Spirit is not in a Believer so as to become the Person of the Believer; but having that Essence, which is Absolutely Infinite, He is in all Creatures, but in a peculiar manner, in all rational Souls; convincing all of their sinful Practices and Inclinations, and converting or turning from sin all those, that do not persist in their Rebellion against the Light.

"If there be a personal Inhabitation of the Spirit in Believers (says this Disputer) there is also a Personal Inhabitation of the Father, and of the Son in them, & *John 4. 15, 16. Gal. 3. 20. John 17. 23.* The latter

"latter is absurd ; therefore, also the former. *Answ.* Most certainly the three Persons, Father, Son and Holy Ghost (the only true, and Eternal God, Infinite *Light*, and Infinite *Love*) dwells in the Heart of every true Believer.

P. 8. 9. "All that are in Christ, are thoroughly and universally renew'd : Whoever they are, that are not thus thoroughly and universally renew'd, are not yet in Christ : And whatever falls short of this, is called by a wrong name, if it is called *Grace*. If they that are in Christ, are new Creatures, then Grace in Believers is no Increated, but a Created Being. *Answ.* If they that are in Christ, are New Creatures, then there is in Believers, or those that are in Christ, the *Principle or Fountain of New Life*, which is the only *Life* of Rational Creatures, is Rational. The Fountain of Life is the TRUE LIGHT, which is the one infinite, increated Being.

"P. 10. The humane Nature of Christ, *is still Finitude*, is a greater Excellency, than any thing that is in Believers : The humane Nature of Christ is no increated Being ; therefore, much less any thing that is in Believers. *Answ.* Nothing that is in Believers as a *Part, Property*, or any kind of *Quality*, is *Increated* : But if Christ be the only true God, and God be a *Being absolutely Infinite* ; it must needs follow, That he is in all Creatures, and in a peculiar manner, in all Rational Souls ; especially in the Souls of Believers, in that he does not only *Convince* their *Understandings* of the Truth, but *Convert* their *Wills* to the *Will* of God in all things ; so that with the *Will*, or *Rational Appetite*, they do not *Affect* or *absolutely Incline* to any thing but GOD : They do not *incline* to any *Finito Object*, but only *Mind* *in* *the* *Presence* *of* *God*, with Reference to God, The Fountain of all Goodness.

P. 22. "Grace may be overpower'd by Corruption. *Answ.* This is a most Pernicious Error, destructive of the true Notion of the *Grace of God*, that bringeth *Salvation*, Titus 2. 11. Whensoever our Souls are in a Gracious, or Holy Temper, they act in the Power of the *True Light* which

which is *Almighty*, and can never be withstood by the *Power of Darkness* in our *Sensitive Faculties*, whilst our *Will* is sincerely concurrent with it: So that every Act of true Grace, or Holiness, implies an *Aversion* from all known Sin, and a *Rational Propensity* or Inclination to all that we know to be the *Will of God*, that we should either *do or suffer*. I say, or *suffer*, for this is a Property of *True Grace*, that it makes the *Objects of our sensible Aversion* to become the *Objects of our Volition*, or *Rational Inclination*, being the Effects of the *Divine Will*, the boundless Fountain of all *Spiritual or Intellectual Satisfaction*.

If this Man, or any other of *John Elvel's* Admirers, shall think fit to make any *Reply* to what I have here written, or to what I have written in Defence, of *R. Barclay*, and *Joseph Nott*, I shall treat him (by the Grace of God) with that *Mechanness*, which becomes one, who declares to all the World, that these Words of our blessed Lord, are *dearer unto him, than Thousands of Gold and Silver*, Luke 9. 2, 3. "If any Man will come after me, let him deny himself, and take up his Cross daily, and follow me."

FINIS.

